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GENNA.

784 The word *genna* is one in common use amongst the Naga tribes. It seems to be a matter of doubt whether the word belongs to any of the numerous languages or dialects spoken by these tribes; but for our purposes it may be taken to mean *taboo*. The Khasi word *sang*, which implies an interdiction either religious or social from doing any particular thing, might have been employed; but as the word *genna* is so commonly used when speaking of taboos amongst the hill tribes of this province, I have thought fit to employ it here. The word *genna*, or taboo, may be held to include the Khasi *sang*. Taboos amongst the Khasis, Wárs and Lynngams may be divided into
784 two sections; (*a*) general, and (*b*) special. Instances of general
609 taboo have not been found amongst the Khasis, but the follow-
688 ing taboo called *Ka sang kla* amongst the Wár villages of Sohbar and Nongjri is peculiar, and therefore worthy of description. Its chief peculiarity is that during the time the *sang kla* continues, the inhabitants of these two villages are not allowed to associate with foreigners. This *genna* takes place twice a year, in the months of June and November, and lasts for a month each time. During the *genna* foreigners are not allowed to stay the night in these two villages, and the villagers must not sleep the night outside their villages. If they do not return home for the night, they are subjected to a fine. There is a prohibition against eating, smoking, or chewing betel-nut with foreigners
784 during the period. The above is the only instance of general
609 taboo that I have been able to find amongst the Wárs, but in
582 the Lynngam villages there is a taboo on all outsiders at the time of the village pujas. Such a taboo amongst the Lynngams is not to be wondered at, as they have probably imbibed the notion from their Garo mothers, intermarriages between Lynngams and Garos being common. The Garos, like other Thibeto-Burmans, have numerous taboos. There are numerous
582 instances of special taboos among the Khasis. *Kaba*
784 *shong sang*, or marrying within the *kur* or clan, is the
783 most important taboo of all, and is regarded as the most
764 serious offence a Khasi can commit. It admits of no expiation, and the bones and ashes of the offender cannot be placed in the family tomb.

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602 join to the *a* woman in life through only one of the primary stages in the life essence when it was sustained through the umbilical cord.

Thus the connection of the *a* group is sustained to a much longer period and greater intensity in its life-formation to the *a* woman, than the *b* son.

Hence we have the double means of sustenace of life producing, through the umbilical cord and the breast, the single group *a*, while the single connection of life-formation through the umbilical cord produces a double a+b man-woman connection with the *b* son.

Thus he stands alone in the centre and he places his *jain na ka kpoh* (the kind which springs from the same womb), that is, those of (a) group (see tables) on one side, and he places his *kha* or those connected, or sprung of, the one umbilical cord, that is, those of (b) group on the other side. On the other side is *ka rymieng ka rngiew*, the 'stature', the person from which he also derives his. Then the Khasi calls the source (*thymmei*) from which he springs, *ko kur ka rngiew* (stature, person) *ki kha na uwei u sohpet* (those connected or sprung of one umbilical cord).

602 609 156 Thus the Khasi has his house of *ki kur ki jaid* the relatives of his kind and species, and his world of *ki kha ki man*, relatives of other people's kind and species with whom they are able to propagate human life.

[186] This interesting Khasi fabric of human relationship between man and his mother and father, of the connection between a man and his fellow-

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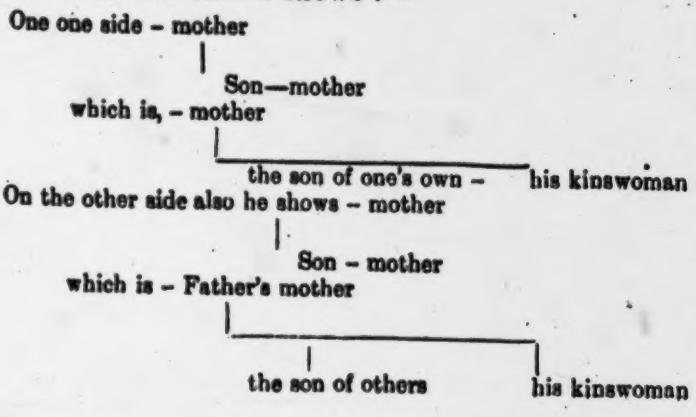
human beings all over the four quarters of the globe (*ehi snieh ka pyrthei*) with whom, in the world, he can give in marriage and take in marriage, shows the nature which is believed to be innate in the Khasi, and his supposed power of moulding the world. His nature is to grow and to resist, to extend and spread out. It is against his idea of life to remain narrow or limited and resourceless. He is not to be made small or made an orphan, it will not do for him and his idea of the world to '*sah khlem khun kelem kti*,' stay without kind and species, without child, without issue. A couple would even seek to separate if there are no children of the union. His idea is, so to say, 'imperialistic,' to sow and spread out. As I wrote elsewhere, "A Khasi marries men and women of all races; to his Khasi parent the issues are all one and the same without any distinction of caste or creed or colour or possessions. The children are the 'khun kha' (*khun* = child, *kha* = born, i.e. children who are born through the union of a descendant of the parent with a descendant of another parent), and these children are unified into families and are assimilated, in the Khasi idea of life, while these groups of families are traced to their mother and are made to revolve on this ancestress as the pivot of their existence."

Thus the Khasi shows :—


One one side – mother
Son—mother
which is, – mother
the son of one's own –
his kinswoman
On the other side also he shows – mother
Son – mother
which is – Father's mother
the son of others
his kinswoman